

# BANNER OF PROGRESS.

VOL. II.

SAN FRANCISCO, SUNDAY, APRIL 19, 1868.

NO. 15.

## LITERARY.

### For the Banner of Progress. SANCTIFIED EVANGELISTS.

The faintest forms that greet my ken,  
On whom the wrath of God abides,  
Are those who banish good from men,  
Unless they are ordained as guides.

With wickedness in either eye,  
They blindly picture scenes of terror,  
Not knowing seeds of Truth off lie  
Close by the rankest growth of Error.

From birth, they are the Sanctified,  
Nor can be damned at any season;  
And thus they preach that Christ has died  
To save a few through faith—not reason.

They bar the heart, and close the brain,  
And shut the portals of each sense;  
Counting their folly certain gain,  
Their want of wisdom—excellence!

The Sanctified Evangelists  
Are all meek patterns of endurance;  
On many creeds each one subsists,  
From hell-fire no'er demands insurance!

Their souls admire each "pious fraud"  
That serves to yield unrighteous heaven;  
And sinners must in fear applaud  
The aristocracy of heaven!

With matchless grace each untaught hand  
Is thrown abroad, or meekly crossed;  
And thus like simple guides they stand,  
Vending their frailties out—at cost.

O, they are rich, who care no more  
For priestcraft, and its golden gain,  
Than for the light cloud passing o'er,  
Which yields no promises of rain!

H. ADINGTON DYER.

## COMMUNICATIONS.

### RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER FIFTEEN.

I affirm most solemnly, and with all the vehemence of my nature, that there is in me no lack of veneration for anything honest, noble, great, or good; and yet I can see no more sacredness or inspiration in the Books of Daniel and Job, than is to be found in the narratives of Jack the Giant Killer, or the melodies of Mother Goose. All are simply stories, framed for a special purpose; and one is precisely as efficient, in leading any human mind to a knowledge of truth and right living, as the other. Furthermore, in the composition of these four narratives, the finger of God, or His inspiration, is to be seen in all alike, one as much as the other, notwithstanding the off-repeated affirmation of the entire infallibility argument of orthodoxy. Another theme connected with theology, and of which much is said, and more implied, which is not narrated in the Bible itself, is the subject of Prophets. Now let us analyze this matter slightly, and see how much there is in it, after all that has been said and sung of the holy Prophets. In reviewing this subject, it will not be necessary to introduce any other than their own witnesses, to prove all we desire on this point.

"The ordinary Hebrew word for prophet is *nabi*, the meaning of which is 'to bubble forth like a fountain.' It signifies a person who 'involuntarily bursts forth with spiritual utterances under the Divine influence.' 'My heart is bubbling up of a good matter, my tongue is the pen of a ready writer.' (Psalm xiv. 1.) 'One who pours forth words.' 'In 1 Sam. ix. 9, we read: 'He that is now called a prophet (*nabi*) was beforetime called a seer (*roeh*).'" There is still another term made use of, meaning a prophet. "*Choseh* and *roeh* are both used to designate a prophet, signifying 'one who sees.' Both these words are rendered, in our English translation of the Bible, 'seer.' 'Now the acts of David the king, first and last, behold, they are written in the Book of Nathan the prophet, and in the Book of Gad the seer.'" (1st Chron. xxix. 29.)

These three words, *nabi*, *roeh*, and *choseh*, are used interchangeably to signify to see, or interpret, or speak fluently of Divine things; to pour forth words, as a fountain pours forth water. Ancient heathen (so-called) temples had attached to them a person who held the office of seer, or interpreter, whose duty it was to deliver the meaning and signification of the Oracles. Thus the poets were the prophets of the Muses, being their interpreters. These persons delivered their interpretations of the Oracles in an unconscious state. In the Grecian Mythology, Apollo was the interpreter of the great God, Zeus. The Hebrew kings also had a person attached to the household, whose office was specially to interpret omens, and dreams, and visions. This was the occupation of Nathan in the household of David, and in the early days of Solomon. Gad was also a seer in the house of king David, where, in the latter part of the reign of that king, he reappears in connection with the punishment inflicted for the numbering of the people. There seem to have been questionable seers in those days, as well as since; requiring care lest they be deceived by false prophets; they, therefore, applied this test to such as pretended to possess the power of seeing, or interpreting, or predicting: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut. xviii. 22.)

Aaron was the prophet and sacerdotal mouthpiece of Moses; for the latter was "slow of speech." Much speculation has existed upon the subject of Hebrew language, as we find it in most parts of the Old Testament, where simplicity and beauty of

utterance seems very near perfection. The grandeur and freedom of expression, so fraught with the lively exaltation of imagery in thought—the full flowing music of the majestic poetry of many parts, so finely adapted to the better portions of our nature—the deep tone of thrilling soul-worship which strikes upon the cultured ear in the richest cadence of musical harmony—surprise us with joy, and we ask in wonder, Whence comes this rich store of ancient tradition, so genial to our feelings, so true and just to our many-sided experiences in the mundane life? The answer to this question has come to us by the persistent and unwearied research of students and scholars, who have given to the subject that devotion which can alone insure success in any given enterprise, be it never so difficult.

During the early sacerdotal order of the Jewish priesthood, the law as given by Moses was about all that was taught or learned; the priests alone were the teachers of children, and instructed them in Jewish theocracy. Feasts and fasts, sacrifice and offering, rite and ceremony, constituted the varied and ever-recurring system of training and teaching by type and symbol. Teaching by act and teaching by word were alike in their task. This work they adequately fulfilled for something more than a hundred years after the giving of the law at Mount Sinai. But during the time of the Judges, the priesthood sunk into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatical warnings and exhortations. Under these circumstances, a new moral power was evoked, by the establishment of a Prophetic Order, or priestly College, where a variety of studies could be pursued, under the care and close attention of the most eminent men of the age. These teachers were the Seers or Prophets, and Samuel was the first to open the way in the new method of impartation of Divine and moral cultivation. The reformatory measure, thus put in operation by the purest mind of the day, soon collected all the necessary elements of a working order; here the Hebrew language was analyzed and a grammar constructed; here was taught elegance of diction, and Hebrew poetry and music. (See *Smith's Bible Dictionary*.) J. D. PIERSON.

### THE PHILOSOPHY OF MAGIC.

WHAT MAGIC IS.

Man has possessed, in all ages, a vague intuitive perception of the superiority of mental power to all other powers. This idea is conveyed in his traditions of the past; in his prophecies and anticipations of the future; and in the fables and fairy tales in which he has always taken a strange delight. Through all these there is one idea pervading—that of commanding by "the word of power." In the Oriental sacred writings this idea holds a prominent position; *he spoke and it was done*, is the principle manifested on every page. In the "Arabian Nights" this idea is beautifully illustrated. Filled though it be with the absurd and ridiculous, it contains, nevertheless, a perception of a true principle; a principle perceived by a distorted and imperfect vision. In like manner, the clear, serene lake reflects the surrounding landscape truthfully; but when it is agitated, there are only seen broken images, and monstrous appearances; yet, if there were no landscape, there would be no reflections—not even false ones. So it is with the fables of our fathers; they perceived a truth, but "as through a glass darkly"; a sign of something significant.

Of the meaning of the word *Magie*, Ennemoseer says: "*Magius*, *Maduschus*, signified the office and knowledge of the priest, who was called Magi, Magius, Magius, and afterwards, Magi and Magician." The Magician was the conservative of learning; and to him all classes of society looked for such benefits as, they supposed, the possession of the secrets of Magic conferred—not only to have power over earthly things, but also to be able to communicate with and have control over spiritual beings. And as these occult personages were supposed to know all things, the Mediums, Mediators, or Magicians, in their intercourse with the demons or angels, were believed to have also unlimited knowledge and power.

Magie, then, consisted in the knowledge of the occult powers of Nature; in knowing how to make all things subservient to man. This implied that man was superior to all things, and also contained in himself their essential principles, by which he became related to the universe in all its parts. It also brought him into relationship with the gods—beings supposed to be superior to man in spiritual things, but who became subservient to man through principles known only to the Magician.

Magicians held that all things had a three-fold existence, made manifest in the apparent divisions in the world—the terrestrial, celestial or sidereal, and intellectual; and that man, in his progress in magical science, can only reach the higher by being perfect in the lower. The celestial must be reached through the terrestrial, and the intellectual or spiritual through the celestial; the lower acting as a medium for the conveying of the higher. Says Agrippa: "Seeing there is a three-fold world—elementary, celestial, and intellectual—and every inferior is governed by its superior, and receives the influence of the virtues thereof, so that the very original and chief Worker of all doth by angels, the heavens, stars, elements, animals, plants, metals, and stones, convey from Himself the virtues of His omnipotence upon us, for whose

service He made and created all these things; wise men conceive it to be no way irrational that it should be possible for us to ascend by the same degrees through each world to the same very original world itself; . . . and also to enjoy not only these virtues, which are already in the more excellent kind of things, but also, beside these, to draw new virtues from above."

Men, in their aspiration to mental and spiritual power, have conceived of apparently impracticable projects: such as moving mountains and trees by faith; flying in the air; and many other curious things more fully spoken of in the Holy Scriptures and "Arabian Nights Entertainments"—all indicating, not the unreality of spiritual power, but the lack of knowledge in its application. A babe will as readily grasp at the moon as at his mother's nose; and he takes some time to teach his little hands to obey his will in the direction he wishes them to go. By-and-by he becomes cognizant of distance and direction, and his members are then useful to him as far as he is skilled in this knowledge. We may aptly be represented as babes spiritually; we perceive in Spiritualism a power, but know not how to direct it; we have as yet but little distinct knowledge of spiritual dynamics. We, as did the ancient Magicians, see a table moved, but know very little of the occult power which moves it. By-and-by, as we learn of its nature, it will come under our control, as steam has done, since Watt watched it puffing and blowing from his grandmother's tea-kettle; and as electricity has done, since the Lord said to Job, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?"

So long as Spiritualism, or Magic, (they are identical) remains segregated in its character, with so little blending of system and practical information, so long will its immense strength be commensurately wasted; but confine it to a system, as steam is to the propelling of well adapted machinery, and it will revolutionize the world, and fulfill the prophecy of the millennium.

J. W. MACKIE.

### GOD.

NUMBER TWO.

On sitting down to write article number two under this title, I feel oppressed with the feeling that it is a waste of time and strength to write on a subject on which we have little or no knowledge—have no means of information beyond a very limited range, and no faculties to comprehend the principles were the mind brought in near proximity. Randolph may eat hashish, and discourse eloquently by the hour on the gyrating motions of Deity in different parts of space; but how shall we know that his ideas are anything more than the result of the abnormal excitement of his intellectual faculties, acting on some fragments of philosophy thrown out hundreds of years ago by Indian philosophers, or more recently by Swedenborg or Davis? Plainly the discussion of this subject implies, consciously or unconsciously, a criticism of the various powers of the human mind. The drift of the mental activity of the present age is toward the physical and natural sciences, as having some appreciable bearing on the conditions of man as a physical being. And so let it be; but if we can do something toward establishing the boundaries between the known and the unknown, and between the knowable and the unknowable, our efforts may not be entirely worthless.

Carlyle's trenchant description of the Deism of Frederick II illustrates a prevalent modern type of Theistic ideas. He says: "Atheism, truly, he never could abide; to him, as to all of us, it was flatly inconceivable that intellect, moral emotion, could have been put into him by an Entity that had none of its own. But there, pretty much, his Theism seems to have stopped. Instinctively, too, he believed—no man more firmly—that Right alone has ultimately any strength in this world. Ultimately, yes; but for him and his poor brief interests, what good was it? Hope for himself in Divine Justice, in Divine Providence, I think he had not practically any; that the unfathomable Demiurgus should concern Himself with such paltry, ill-given animalcules as one's self and mankind are, this also, as we have often noticed, is in the main incredible to him."

I recollect in my childhood seeing in a "Catechism," or book of religious teaching for children, a picture of Adam giving names to the beasts at the dawn of creation. Theologians have been blessed with an equal desire to give names to objects; but instead of giving names to palpable objects, they imagine certain qualities, attributes, or characteristics to have existed, and call them, as represented in a supposed person, God. We often hear it said that the present universe, a remnant of which we see, could not have existed without a first cause. I freely confess that, to me, the idea of a first cause is a first-class absurdity. Every thing in the universe is at once a cause and an effect, or a link in the great endless chain of causation; this always has been the case, and will ever continue to be. Go back as far in the past as the mind can possibly reach, and all existence was but an effect of what preceded, and the cause of what followed; and at every moment, from that time to this, it has been so. There was no first, there

will be no last cause. If the living present gives no sufficient evidence of a living Deity, I am at a loss to see how such evidence can be had by tracing back the chain of causation; and if any of the links of this chain in the past were God, will some theologian please to point out where it ceased to be God, and became that which is not God. If any one asks how we know that the universe is an endless chain of causation, I answer, by the laws of the human intellect, which tells us that time and space are infinite, and matter is eternal. If the human faculties are not reliable, then argumentation is useless, and knowledge beyond sensation is impossible.

I will close this number with the idea of God given in the "Westminster Confession of Faith," which is still adopted by the Presbyterian and Congregational Churches, and is the Anglo-Saxon platform of Christian Theology since the Reformation of Luther. Immense amounts of money are invested in the United States in Theological Schools, on condition that the doctrines of this "Confession of Faith" continue to be taught:

"There is but one only living and true God; who is infinite in being and perfection; a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, Almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; and loving, gracious, merciful, long-suffering, abundant in goodness and truth; forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal most just and terrible in His judgments; hating all sin, and who will by no means clear the guilty. God hath all life, goodness, blessedness in and of Himself; . . . not standing in need of any creature which He hath made, nor deriving any glory from them, but only manifesting in, by, and upon them; He is the alone fountain of being, of whom, and to whom, are all things; and hath sovereign dominion over them all, to do by them, for them, and upon them, whatsoever Himself pleaseth."

I must be satisfied with finishing this schedule of His qualities, for fear of occupying too much of your space, or tiring the patience of the reader.

JOHN ALLYN.

### "WOMAN'S RIGHTS."

I have just been reading the articles of "Æsop, Jr.," on "Woman's Rights," and would like to thank him for the courage that enables him to speak so boldly on such an unpopular subject; albeit, he confesses that he does so "with fear and trembling." Still, I must agree with "Pauline," in thinking that he takes rather a masculine view of the subject. He says: "I presume they have rights"; "the right to be, to do, and to suffer." Surely, that is one right which the "lords of creation" have never manifested the slightest disposition to deprive them of; on the contrary, they have ever shown a magnanimous readiness to bestow upon them even more of the *doing* and *suffering* than rightfully fell to their share, if, by so doing, they could ease their own shoulders of a burden. He says truly, that "the only rights, which they at present enjoy, are those which belong to what is called 'woman's sphere,' the limits of which have been determined by man."

Let us look at some of the rights which this blessed sphere confers upon one class of women; and, in doing so, we take the majority of American women, here, in our State—the wives of farmers, mechanics, and miners. Look at the life of patient toil and self-denial our women lead. See the wife and mother, rising early, performing all her household duties faithfully, cooking, washing, ironing, baking, milking, churning, scouring and cleaning, making and mending, with the ten thousand little things which men never see or think of, but which are all necessary to keep the household machinery in good running order—a never ending round of slavish drudgery, which will never cease till the weary hands lie under the coffin lid. Sick or well, each day brings its ceaseless round of work, which must be done; not one of the little wheels must stop, or the whole arrangement is broken up, and disorder and confusion ensues. Look at the pale, thin, weary creatures, whose staring souls look wistfully out of their great sad eyes—women whose indomitable spirits drag their tired limbs through their daily tasks, with more than the heroism of martyrs—and tell me, if you can, how shall they escape from this horrible slavery of soul and body; how obtain "the inalienable right to life, liberty, and the pursuit of happiness"? But stay: our "great and glorious Constitution" says "all men"; so women can really lay no claim to those rights after all!

Again: How shall the poor overworked woman find time "to develop all the faculties of the mind, and improve herself as she sees fit"? or if she finds time, how shall she obtain the *means*? When the soul of her husband (if he have a soul) feels the need of mental aliment, or his social nature craves companionship, he has the news, paper and the bar-room, where these faculties find ample gratification in discussing the crops, the political condition of the country, and kindred topics; to say nothing of the nice little dish of scandalous gossip, so often manufactured for their delectation, or the *spirituous* consolation so easily obtained. Yet, I venture to say that many a farmhouse in this State is destitute of books, save, perhaps, the Bible; and that in many an one, a newspaper never enters. Do you wonder, then,

that women are ignorant, weak, and stupid? that they know nothing of the grand and vital interests of the day? or that their minds are fully occupied with the petty cares and anxieties of every-day life? How can it be otherwise? Yet these women were, most of them, bright, healthy, happy, and intelligent girls, whose growing minds craved knowledge as their bodies did food, and whose chief delight was to learn. The young girl marries, and, as her household cares increase, the time for mental improvement grows less and less; the helpless and rapidly increasing family demands all her time and strength; every energy of body and soul must be brought to bear upon the labor which *must* be performed.

The result is, her mind ceases to act, intellectually; she forgets most of her "school-learning," and finally becomes the mere household drudge and automaton, knowing nothing beyond her daily work, hoping nothing but to live until her children are grown and able to care for themselves, and then to lie down "where the weary are at rest"; for she knows full well, that never, while this life shall last, can the heavy burden be laid down, or the weary heart find peace.

And yet, Mr. "Æsop," there are many (O, how many!) true and earnest women, who experience a "vivid perception of what she may be—of all that she ought to be—and conscious, too, of what she has been, and is," yet lack the courage and ability "to come forward in the true spirit of awakened womanhood"; for it is, alas! too true, that "the few exceptional women who plead for woman's rights find the greatest opposition from their own sex," and few have the hardihood to openly advocate what in their secret souls they know to be right, lest, in doing so, they draw upon themselves the sneers and slurs of the ignorant and malicious about them. Woman best knows the trials she must encounter the instant she swerves one hair's breadth from the straight line in which she is expected to tread; and she needs the moral support of husband and friend, as well as the consciousness of her own rectitude, and she must have it.

It is idle to talk of woman "redeeming herself"; men and women must help each other—must work together with mutual faith, trust, and confidence; their interests are one, their aims and pursuits should be one also. So long as men and women inhabit the same world, there can be no divided interests, because the sexes mutually influence each other, whether for good or ill; and it is of no use to call names, or say ugly things of each other. Nor need we try to shut our eyes to the disagreeable fact that whatever degrades one sex debases the other also; whatever sin and shame clings, fungus-like, to the one, leaves its loathsome stain upon the other. We are all members of one family; and the crimes and misfortunes of one affect all. We may as well look the truth boldly in the face, join hands in mutual trust, and, helping and supporting each other, make common cause against the common enemy; struggling on and up, as best we may, receiving gratefully the help which comes from those above us, and cheerfully and lovingly assisting those who yet linger below us; working with all our might for the good of both men and women; remembering always, that we all are the children of the same kind Father, and also the words of the Nazarene: "Inasmuch as ye did it unto the least of these little ones, ye did it unto me." A. JEAN.

### ATHEISM.

It has been a source of great pleasure to me, that so many are interested in this subject; it is gratifying, for the more it is commented upon the better it will be understood; and, seemingly, the end is not yet. But, lest my opponents, in future articles, should place me in a position which I consider untenable, I will define my own views of Atheism. By acknowledging myself an Atheist—"one who believes in nobody else's God, and has none of his own"—I do not wish to be responsible for all that has been attributed to Atheism, whether by Atheists themselves or their opponents.

I do not believe that something can be made from nothing; I can form no idea of its possibility. If creation be impossible, it follows that a Creator is equally impossible, and also that matter is eternal. By matter I mean the essence of everything which exists. If everything which exists be eternal and uncaused, there can be no First Great Cause. This also must be true in regard to the inherent qualities and attributes of matter.

Of the *modus operandi* of the evolution of intel, ligence, as manifested in organic beings, of course, I know nothing. Nor have I any desire to enter into the speculative; being contented with ascertaining facts in the realms of the real. The blade of grass which I trample under foot is as mysterious to me, in its origin and growth, as are those of the highest conceivable intelligence. Why one particle of matter is round, while others are cubic or rhombic, I cannot tell. The Atheist may dispute any hypothesis of the origin of matter, or organic existence, without being obliged to account for the origin or condition of anything. It rests with those who presume to see beyond Nature, to establish their presumptive conclusions.



Neither does the philosophical Atheist deny the existence of God or any other hypothetical being; his denials have reference only to the proofs advanced; for it is impossible to prove a negative. Because I cannot prove that there is not a man in the moon, it does not follow that there is one!

"Zanoni" is triumphant because I paid but little attention to the only argument advanced in his article. Give me less rubbish to clear out, and I will attend to weightier philosophy. I am not inclined to engage in any insane project, such as defying lightning, or even "Zanoni's" mathematical God—except by conductors; and for God, my "conductor" is reason; though Christians have Jesus to ward off His wrath.

"Can anything less than mind work mathematically?" Apparently, the operation of all matter is based upon mathematics; if mind originated the conditions upon which matter acts, I ask for the proof; I obtain none. Who said that "mind is the result" of matter? Whatever mind may be, it must, in my opinion, be matter itself, or a principle inherent in matter, co-eternal with it, and not resulting from it; and who ever knew anything of mind apart from matter? It seems to be one of the peculiar attributes of mind to perceive mathematical arrangement; but to perceive and to originate are entirely different. Atoms of matter unite in definite mathematical proportions: they cannot unite otherwise: can any mind force them to act contrary to these principles? Hudson Tuttle says that even God cannot. To inquire whether mind be the effect of organic existence or *vice versa*, is like discussing the priority of the egg or the chicken: mind or matter—name them as you will—whatever exists is, as I view it, in its essence and attributes, eternal.

Does the *primum mobile* of our actions differ, in nature, from that which causes the roots of a tree to penetrate their way over and through all obstructions, to reach the nourishing water? Where can the line of demarcation in organic existence be drawn between the primary organic forms and the profound intellect of a Bacon or Newton, which shall signify, this is mind, and that is not?

I am glad Bro. Allyn has taken up the question, and that he proposes to define his position. I see that we are to be favored with a series of articles from him. I await their conclusion; hoping, in the mean time, that he and others may so "let their light shine before men," that the existence of their "Father which is in heaven" may be made evident even to

ESOP, JR.

#### PRACTICAL INDIVIDUAL REFORM.

EAST PORTLAND, March 31, 1868.

In the realm of Nature, every animate object enjoys its prerogative of being heard—the tiny butterfly, as well as the nightingale—the musical frog, with as full a cadence as any of the beautiful songsters that give variety and charm to the grand symphonies of the universe. Why, then, cannot every man and woman have a hearing in this fast age? In much counsel there is safety.

There is much said and written in regard to education; and how is it that we only find one among ten that seems to grow, develop, and make his mark in the world? And this class, that dwindles into such small dimensions, is not confined to the poor. We just as often see them among others; not one in a dozen has an independent thought. They are looking about to see who will be the most popular man to follow, and endorse then every word he utters, talk as he talks, and think as he thinks; reminding one of the story of a child, who, when his father asks him what he thinks, answers by saying, "What do you think, father? well, father, I think just so, too." This will do in childhood; but what a driving, stupid creature is man, whose powers of mind are paralyzed, his mental faculties benumbed, when he makes himself a machine, to be played at another's will! In childhood, his miserable, barren intellect is a fresh and living force; and he has lying dormant an unquenchable principle of vitality, which allies him in kind to the good and great, however covered up this may be with low and deadening habits.

It is a law of Nature, when plants and trees have a fair show, that they grow, and do not dwindle into nothingness. There may be a defect or littleness in the component parts of some, just as we may observe in nature. Some plants are beautiful but not fragrant. Wherein this difference lies, or the causes that tend to make it apparent, we may trace to defects in antenatal conditions. For instance, the parents are gross livers—eat pork, drink whisky, riot in sumptuous living daily: is it possible their children will grow in beauty and harmony under this regimen? They are sent to school, to be crammed full of learning—never stop, or have any chance to think for themselves upon what makes their heads, eyes, and backs ache. They soon become learned, but know not how to observe the first law of their own being. Is it best that these things should forever be perpetuated? The world just now seems to be alive with reformers—earnest men and women—determined that the world shall be saved. After trusting to the blood of Christ for eighteen hundred years there are a few who believe there is more cleansing and healing in pure water. Some are for doing the work in one way, some in another; and all are working for the same great object—the salvation of the world. May Heaven and her hosts speed them all in their efforts to do good! If there is a palace to be built, we must not despise the humblest toiler. If there is a mass of rubbish to be removed, encourage the feeblest worker; for sooner will the work be accomplished.

Some reformers talk well on temperance—will not taste anything that intoxicates—but forget to tell the boys not to eat tobacco, and other vile things, that create a craving for something stronger. They happen to like it, and do not like to preach unless they practice; and I must say I feel little confidence in their holding out, as long as I smell the tobacco, and cannot go to their places of business without seeing pools of filth!

There is a small town on this coast, where the people are practically trying the better way—living it as well as talking it. In one family, Mr. Luelling's, the house is conducted on real, thorough reform principles; their living is bread, fruit, and vegetables. Every morning witnesses a thorough ablution of every member of the family; and, from

their example, the whole place is becoming infected with the same desire to live better, purer lives. Mrs. Luelling has a nursery and orchard—sells trees and fruit—does nothing to make money that conflicts with his opinions. Salt and butter are not seen on their table, and any one with a natural appetite would say the table was luxurious. Graham bread, light and spongy; fruits of the most delicious varieties, and vegetables and pies enriched with sweet cream; these constitute the diet of this family. Their home is hospitable; always there are visitors, or some who come to be healed; and still, Mr. L. says, his expenses, outside of what he furnishes from his own grounds, do not exceed \$10 a month. Mrs. L. is at the age when many women feel that their lives are in peril; and she is robust and healthy, buoyant and lively as a young girl, and has not had a pain or trouble for three years. If physical health is established, there is not much sorrow that will bear us very low. I write this that others may take courage and imitate their example; and also to inform them that they can there find a temporary home, if they wish to witness the practicability of temperate, natural living. No doubt, many, if they knew of such a home, would gladly flock to it; for it would prove a very beautiful summer resort; only a few miles from the metropolis, and steamers plying daily between that and Milwaukee, the town where these practical workers live. So, if a dozen or twenty should come, I think they would try and receive you; and then you could go and herald the glad tidings that men and women can live so that they can hold converse with angels, and bear palms of rejoicing that their sorrows on earth are over. Love and good-will to men would forever resound through the corridors of earth, and all mankind become one universal brotherhood.

I have written, and I wish to be heard; no matter whether you call me a musical songster, or liken me to the croaking frog, whose music charms me to-night.

MARY A. HURD.

### The Banner of Progress.

SUNDAY, APRIL 19, 1868.

OFFICE, 543 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO.,  
PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

#### TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "Editors of THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

#### IMMORTALITY OF ALL THINGS.

An over-cautious critic in *The Occident* ventures very gingerly upon a criticism of Henry Ward Beecher's religious novel, called "Norwood," and interlards its remarks with flattering notice of the author himself, while dissenting from what it considers as glaring improprieties in his style. Here follow a few sentences from its brief notice of the work, which we propose to dissect and dispose of:

"Many questions are suggested by it which are worthy of serious answer, but only one will be presented by us, which was repeated often as we advanced: How far is an author himself responsible for the sentiments and language he permits his various characters to express? May these creations of his say what he would not feel at liberty to say, and is he to be held to account for the effect thus wrought upon the morals and habits of those who read his book? For example, when Hiram Beers indulges in what he calls 'pious swearing,' who is it that swears? When he more than intimates that horses are to have a future life, and quotes Scripture to prove it, no other character being allowed to set him right on the question, who really gives this impression as a possible truth to the multitudes who read the words? Is it the fictitious horse-lover, or the writer who gives him his language? The instances are too frequent in 'Norwood,' of both sentiments and expression that are unworthy of adoption, and the number is not small, of young readers especially, who will find justification, if they choose to imitate, in the fact that Mr. Beecher has given them the example."

It must be evident to all who are not as obtuse as the writer of the above, that the characters personified in all works of fiction are but the representatives of real personages who have been subjected to the author's observation in every-day life; and, consequently, that what they are made to utter in the novel is a repetition of what he has heard uttered at some time or other in the course of his communion with his fellow men. The author may sometimes either polish or exaggerate the language he has heard, when noting it down in his book; but the original sentiment is most likely to remain as at first expressed.

It is, then, unfair and capricious in the critic to hold the writer of so-called fiction responsible for the quality of the sentiments uttered by the representative characters in a novel. We would not do this in any case, even if the sentiments expressed should conflict with our deep-seated prejudices; and, in the instances that have been noticed by *The Occident* in "Norwood," we honor Mr. Beecher for the truthfulness to nature of his representation of the character of Hiram Beers. The latter's "pious swearing" is on a par with Martin Farquhar Tupper's "righteous indignation," which he justifies from the laws which govern human nature. There are many worse characters than Hiram Beers in real life, and some of them occupy the pulpit, where their "pious swearing" does more harm than that of a thousand like efforts, as we do.

Our *Occident* critic is horrified that Mr. Beecher should make his eccentric genius assert that there is a future life for horses—a horse-heaven of happiness for them, as well as for human kind! More abominable still, Hiram Beers "quotes Scripture to prove it, no other character being allowed to set him right on the question." And Mr. Beecher is impliedly held responsible for this heterodoxy on the part of Hiram. Now, we venture the assertion, that Henry Ward Beecher, in the course of his investigations of Spiritualism, has heard very similar language to that which he puts into the mouth of his stage-driver. It is very certain that the doctrine of the immortality of all things—including, of course, horses and all other animals—is maintained with good reason and much evidence, by many Spirit-

ualistic writers. Edmonds and Dexter claim to have been so instructed by spirits, and many mediums have seen animals in the spirit world. Andrew Jackson Davis and others testify to the same fact; and, indeed, there seems to be no good reason why the souls of all animals should not possess immortality, as well as the soul of man. From these considerations, it appears quite probable that many people hold the opinion, though expressing it indefinitely, and sometimes grotesquely, as did Hiram Beers. If responsibility originally rests anywhere, therefore, the burden is upon Spiritualists and their spirit friends. And we are ready to assume it.

But the doctrine is not so new. It is as old as Plato—older, even, than any means we have of certifying to the fact. It is as old, at any rate, as the doctrine of man's immortality. The doctrine of the "transmigration of souls" included animals in the category.

We are not alarmed at the "effect" which Mr. Beecher's apparent endorsement of the doctrine of the immortality of all souls will have upon "young readers," as the writer of *The Occident* seems to be. On the contrary, we rejoice that the idea finds succinct expression in a "religious novel" like "Norwood," even if uttered in the quaint language of an unlettered stage-driver. The literature of the age is full of Spiritualism, the writers themselves being sometimes unconscious of the fact. That Beecher intended to preach it in an out-and-out manner in his novel, we do not believe. He simply transferred the current conversation of the common people on the subject to his pages, and thus rendered truly the living occurrences of the day—giving all a chance to be known, and suppressing nothing. We expect still greater triumphs of truth than this in the mind of Henry Ward Beecher. And as *The Occident* and its followers dare not follow him, for the reason that the truth is not what they want, we shall yet see an issue raised between him and them on this very subject of Spiritualism. His views upon it have never been fully given to the public; theirs have been expressed as well as they know how to express them.

#### Virtue and Vice Contrasted.

PERSISTENT.—Some theater men of this city are desperately disposed to break the Sabbath by opening their places of amusement on Sunday. Notwithstanding the many adverse decisions of the Courts and the Legislature to uphold the Sunday Law, they still persist in forcing their tomfooleries upon the public on that day. One would suppose that these men would exhibit at least policy enough to respect the public sentiment on this subject, after so many polite hints that their services can be dispensed with for one day in the week. And yet, when we consider the degrading effect of their employment, their course should excite no surprise. Vice is a canker that eats all nobility from the human heart, and destroys even the self-respect of its devotees.—*California Christian Advocate.*

How very impolite, indeed, "these men" are, to wish to follow their occupation of amusing the people, when the Methodist clergy and their organ have so often expressed their desire and determination to suppress all amusements on Sunday! But such conduct "should excite no surprise, when we consider the degrading effect of their employment." Why should we not, then, suppress their employment on every day of the week? Perhaps this will be the next move of the bigots. And when all amusements shall have been taken away from the people, they may be amused by gospel shouting on every day and evening, and Elder Knapp's revival may take the place of every other entertainment. The "vice" of theatrical representations will then give place to the "virtue" of prayer-meetings, and we shall be an exceedingly pious people; and our ministers will continue to run off with other men's wives; and church members will put more sand in their sugar than ever, and rent liquor-saloons and houses of prostitution to every applicant; and all the people shall say amen, and their piety shall meet with an exceeding great reward. Selah!

#### Progress of Spiritualism in the Atlantic States.

Brother J. H. Atkinson, our correspondent in New York, under date of March 24th, informs us that Spiritualism is rapidly gaining numbers and influence in the East, and particularly in that city. He gives a list of a dozen private séances, held twice and three times a week, with an average attendance of twenty-five persons, for the investigation of spirit phenomena. Sociables are frequently got up, and are munificently patronized. After some of the public lectures, the audience resolves itself into a social meeting, and has a "good time" for half an hour, and "no one turns down the gas on them." Bro. Atkinson has discovered large numbers of Spiritualists temporarily attending the churches of the more liberal preachers, particularly those under the charge of Henry Ward Beecher, O. B. Frothingham, Dr. Ewer, and E. H. Chapin. The Swedenborgians have recruited their congregation somewhat from the ranks of Spiritualists, some of whom cannot give up the idea of "belonging to a church." A great many healing mediums are operating in New York and vicinity, with good success. Among others, he names Dr. J. P. Bryant and Mrs. Mettler. Mansfield is answering sealed letters, and W. P. Anderson continues to paint spirit portraits. Robert Dale Owen has been delivering a course of lectures at Dodworth's Hall. Many wealthy persons are feeling test mediums for sitting constantly for spirit manifestations.

Bro. Atkinson deserves our thanks for so industriously gathering items of information for the benefit of our readers; and they will appreciate his efforts, as we do.

THE APPROACHING STATE CONVENTION.—Our friends in other parts of the State are reminded that they must send delegates, if they wish to be represented in the State Convention, which is to meet in this city on the first of May. The sessions will be held during three days, and very interesting discussions are expected. On the evening of the first day, there will be a social gathering at Dashaway Hall, for the benefit of the Progressive Lyceum. Good speaking from some of our lecturers on Sunday, and in the evening. Let us have a full representation and attendance on the occasion.

MRS. LAURA DE FORCE GORDON lectured at the Nevada Theater on Friday evening last. The subject was selected by the audience.

#### The "Ordinance" of the Lord's Supper.

Our present design is to say a few words, not of ordinances generally, but of one ordinance particularly—the ordinance of "the Lord's Supper." The biographers of Jesus have transmitted to us the fact that he, on the night of his betrayal, instituted "the supper."—*Pacific Gospel Herald.*

The only words of Jesus, on the occasion referred to, that bear the least resemblance to an injunction, were these: "Do this in remembrance of me." This remark has been tortured by Christians into a command to hold a stated observance, in commemoration of the last occasion on which Jesus ate with his disciples before his death. But, if we were disposed to accept his reported words as obligatory upon his followers, as an injunction to be obeyed, the question would arise, How often and at what periods must this be done? No directions were given by him as to the times or frequency of its repetition; and the Church has been compelled to make a rule for itself in this regard, and to celebrate the "Lord's Supper" on the first Sunday in every month. Now, if Jesus had intended to "institute" a "supper" which should be observed for all time, would he not have appointed and specified a regular periodical commemoration on a certain day in each year, month, or week?

The truth is, the language and intent of Jesus on that occasion will bear no such interpretation as the Church has given it. He had no intention of commanding his disciples to do any such thing at any time. His words were simply in the nature of a reminder that they should remember him whenever they broke bread, as they saw him then doing. It was as if a person were about to go on a long journey, and in taking leave of his friends, should say, "Whenever you break bread, as I am now doing, remember me." No one would think of recurring to the breaking of bread and the drinking of wine at certain stated periods, solely for the purpose of keeping his friend in remembrance. On the contrary, on any and every occasion, accidental or otherwise, when he should break bread at the family table, he would think of his absent friend and of his parting words. And this was all the meaning that Jesus had in his mind at the time referred to. No other import can be gathered from the language itself, and there are no directions given for any stated commemoration of the event. The "institution," therefore, of "the Lord's Supper," is purely a Church invention, and one among the many contrivances to bring the people into subjection to creeds and formulas, which were never contemplated by the Saviour of Nazareth, and which are as foreign to the spirit and tenor of his own teachings and example as are many other institutions of the Church.

The whole tendency of the forms and ceremonies of modern Christianity is to enslave the mind to a superstitious reverence for dogmas that were never uttered by the man in whose name they are invented, and to keep out of view the real bearing and intention of his teachings, which would, if practically applied, upset and revolutionize not only all present Church government, but all civilized organization now in vogue as well. The reign of "equal and exact justice" will begin when all the mere forms of religion and civil government are done away with, and the true spirit of Righteousness which Jesus inculcated shall pervade the whole human family.

#### Governor Haight Patronizing God.

MEXICO.—Governor Haight has granted a reprieve to the prisoner Cronin, in order to give him time to get a pardon from the Governor of the Universe. He has granted him mercy for a few days that he may sue for mercy which will endure through eternity. This is indeed humane—this is Christian. We hope the poor man may make the best use of this brief respite to secure the favor of God, for the provisions of the Gospel extend to the vilest suppliant. How rich and full are the benefits of the atonement!

"If the chief of sinners am,  
But Jesus died for me."  
—*California Christian Advocate.*

No doubt the Governor of the Universe feels very grateful to Governor Haight for giving him time and opportunity for pardoning the poor culprit, as it would be too late after he is "swung off" God's mercies, although they "endure forever," must be obtained while He is "in the humor," which is before you are choked; because, after that, His mercies are nowhere.

We should like to know when and how the poor devil can be assured that he has obtained the favor of God, since it is very certain that his fellow-men will give him "no show." "How rich and full are the benefits of the atonement!" By them all the burden of remorse and punishment are shouldered upon an innocent man, who died eighteen hundred years ago, on purpose that the murderer Cronin might have a scapegoat to bear the burden! "This is indeed humane—this is Christian!" But it is reasonable—is it according to the dictates of common sense? Cronin, the murderer, with repentance and supplication, secures immunity from future punishment; while the trivial offender, dying without repentance, goes to a state of eternal misery! Beautiful doctrine! Sublime justice! Wonderful "scheme of salvation!"

A NUMBER of New York city clergymen average \$3,000 a year for marriage fees alone.

This is one of the perquisites which they will gradually lose, as fast as the people become convinced that the binding force of the marriage contract, and the promotion of happiness in the married relation, do not depend upon the performance of the ceremony by a priest. For our part, we would not have a priest officiate at either our marriage or our funeral—fee or no fee.

THE Trustees of the Women's Co-operative Union have received, from the "Journeyman Sailmakers' Association," the generous donation of \$50. They wish to express their thanks; and we hope others will be induced to do as the Sailmakers have done.

LAST PUBLIC SEANCE.—Mrs. Foye's last public seance for the present will take place next Tuesday evening, at Dashaway Hall. She will continue, however, to give private sittings at her rooms, No. 42 Geary street, every day and evening, until further notice.

MR. TODD'S second lecture will be delivered this evening (Sunday, April 19th), at the Temple of Music, formerly Congress Hall, at 8 o'clock. Subject—"Death and the After Life."

#### A Thankful Pharisee.

The *Pacific* (Congregationalist) presents its thank-offering for the continued existence of the Sunday Law as follows:

"We are grateful to those who, in the Legislature and elsewhere, resisted the madness of those who would destroy the sacredness of the Sunday, and make it a carnival of shame and mischief. We are grateful to those who were the quiet, yet efficient friends of a quiet day of rest. And we are especially grateful to Archbishop Alemany and his coadjutors for bringing their great influence to bear in the right direction."

The war of the Protestant religious papers against Antichrist is hushed, and thanks are offered to the representatives of the Pope for having used their "great influence" to prevent the repeal of the Sunday Law. An acknowledgment is thus entered that, without that influence, which is a political one, the law would have been repealed, in spite of the remonstrances of the whole Protestant Church. What would old Martin Luther say to these cringing, fawning hypocrites, who one moment curse the Holy Roman Church and its hierarchy, and the next are rendering homage to their "great influence" in preventing the repeal of an unjust law? What *did* he say in fact, of the Sabbath and its observance in his own times? He opposed in the Church of Rome this very rigorous and superstitious reverence for the day, which the Protestant denominations are endeavoring to fasten upon the people at this time. His countrymen then devoted and now devote the day to rest and recreation of body and mind, without any of the bigoted formalities and ceremonious observances that distinguish the present evangelical churches. These churches must indeed have reached a season of small things, when they are obliged to call upon the Roman Catholic priesthood to interpose their "great (political) influence" to help carry a point in legislation. A "thank-offering" to Antichrist, for assistance rendered to the Church of Christ! Shade of Luther! where art thou?

ANCHORED.—Elder Knapp has swung around the circle of the various Baptist churches in this city, and has finally settled down for a protracted siege at Platt's Hall. Hitherto, we presume, his efforts have been simple reconnoiters. The stern work of heavy battle will now commence. We shall see whether the Elder routs the enemy or the enemy routs him. We hope, however, that his artillery will be charged with more solid material than mere watery missiles, for the sinners of San Francisco require something more potent to bring them to terms than such harmless ammunition.—*California Christian Advocate.*

The above bit of clerical fun is the only specimen of the kind we have seen in a religious paper for a long time. It is as much as to say to Elder Knapp, "You have too much to say of the necessity of the baptism of water. Why don't you talk more Methodistically, about repentance, and faith, and the Holy Spirit, and all that sort of thing, which is more potent than water." No doubt the Elder will appreciate the joke, and modify his method accordingly. He has excellent encouragement to do thus, in the results of Earle's labors; which, as is well known, added more converts to the Methodist Church than to the Baptist. The point of the joke may be still better appreciated, when we remember that this very Methodist organ announced, previous to Knapp's arrival, that his efforts would be directed more particularly to an increase in the membership of the Baptist churches, he being a Baptist, as is also Earle.

SAMUEL MARTIN was brought to the calaboose last night, to be examined by the Commissioners of Lunacy. He has been attending Elder Knapp's meetings, and yesterday wrote a letter to a friend, saying that he was going to attend one more, and then commit suicide, in order to reach his dear Redeemer at once.—*Atlas of Sunday last.*

The insane victim of Knapp's revival has since been committed to the Stockton Asylum. Another, named Samuel Ross, has also gone the same way, and from religious excitement, too. Several others have been sent to Stockton during the past week; but we are unable to state whether they are Methodists or Baptists—not having sought information on the point of their religious belief, with that persevering industry usually exhibited by the daily and religious press in reference to persons who are said to have become insane from Spiritualism.

It may be impossible for the editor of the *BANNER OF PROGRESS* to be delicate in his "criticisms" of the work of the "other side," but Colenso and Renan were equal to the task.—*Daily Critic.*

We would like to refer our *Critic* to a few passages in Colenso's work on the Pentateuch, but we have not the book at hand. A number of inaccuracies are to be found therein, which owe their unsavory flavor to the Bible itself. As examples of the sort of refinement pervading that "holy" book, the *Critic* had better examine Deut. xxiii. 10-18; Ezek. xxiii. 1-21; Psalm xxxviii. A greater than Renan or Colenso will be needed to criticize those portions of the "Holy" Scriptures, without being defiled thereby.

THE PRESBYTERY OF SAN JOSE has for the past few weeks been in session at the Presbyterian Church in this city, but its transactions have not been of interest to the general public, and in several particulars was desired that they should not be published.—*Oakland News.*

What is the matter? Have new scandals broken out in the Church of late, the "several particulars" of which it is desirable to keep from the "general public"? Perhaps it is for the "interest" of the public that the transactions of religious bodies should not be fully known. What has the immaculate Presbytery of San José to be ashamed of? Let us have the "several particulars."

THE churches are suffering on account of the irregularity of the membership in respect to the worship on the Lord's day, and the evil must be arrested at once, or the whole body will become infected.—*Pacific Gospel Herald.*

So note it be! The time is at hand "when ye shall neither worship" in the churches on the "Lord's day," so called, more especially than on any other day, nor longer expect "regularity" of attendance there. The people are beginning to think that no such formality and lip-service are essential to their own happiness, and that the "glory of God" is not added to thereby. Let "the whole body become infected," say we.

THE "FOX GIRLS" are holding private séances in New York city, and there is a great scramble to obtain tickets of admission. The daily press, so reliable in matters connected with Spiritualism, a short time ago announced that one of them (Margaretta) had abandoned Spiritualism.







